Islamic Perspective on Marlowe's Doctor Faustus

Assistant Instructor: Majeed Ismail Fayadh
University of Anbar\ College Arts
Dept. of English

Historically Doctor Faustus was a disreputable astrologer and necromancer known chiefly in German inns. Possibly he was the Johannes Faustus who was granted B.A degree in divinity at Heidelberg in 1509. But this is uncertain for in the Faust book there accumulated a host of legends concerning Faustus. Most of these legends are unified by the idea that pride will have a fall. (Marlowe: 1969: P, IV). This paper investigates Marlowe's play within an Islamic perspective. It tries to find the parallels that the play shows to the Quranic verse, Hadith and the Islamic teachings.

The play starts with Faustus as a man of knowledge who has gained a great fame for curing thousands of people and saving many cities from plague.

Are not thy bills hung up as monument
Whereby whole cities have escap'd plague
And thousand desperate maladies been eas'd
(Scene 1: L: 20-22)*

Faustus surveys different kinds of knowledges and concludes that magic offers the most reward. He is not satisfied with all what he has for he looks for a great power that makes him govern between the poles:

A sound magician is a mighty god
(Scene 1: L: 60)

This over-ambition is portrayed as dangerous because man must have his limits and his power is limited. The Holy Quran proves this fact that man is a weak creature and his powers are not limitless:

"يريد الله أن يخفف عنكم وخلق الإنسان ضعيفا "
(النساء الآية 28)

*** Christopher Marlowe. Doctor Faustus. Harold Osborne, ed. London: University Tutorial Press Ltd. 1967. All subsequent quotations are taken from this edition.**

"Allah doth wish to lighten your (burdens): for
man was created weak (in resolution)
(Women: 28)*

" الله الذي خلقكم من ضعف ثم جعل من بعد ضعف قوة ثم جعل من بعد قوة ضعفا وشيبة يخلق ما يشاء وهو العليم القدير"
(الروم: ألآية 54)

"It is Allah who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength gave you weakness and a hoary head: He creates what He wills, and it is He who has all knowledge and power" **(The Romans: 54)**

So it is God who has the absolute power over his creatures and man is created weak for he is limited to whatever God allows him to know. Faustus ignores this fact and asks for more than what is intentionally made available for him through God's plan. In the following lines he expresses his dissatisfaction with being human and tries to reject his lack of omnipotence and omniscience:

And necromantic books are heavenly;
Lines, circles, scenes, letters, and characters;
Ah, these are those that Faustus most desires.
O, what a world of profit and delight,
Of power, of honour, of omnipotence
Is promis'd to the studious artizan:
All things that move between the quiet pole
Shall be at my command:

(scene 1: L 48- 55)

So Faustus desires beyond his limits. He concludes saying:
A sound magician is a mighty god **(scene 1: L 60)**

Faustus, by his own will, decides to learn and practice magic and trades his soul with Lucifer. Dealing with the devils is prohibited in Christianity as well as in Islam. The Holy Quran shows the dangers behind such an act:

" واتبعوا ماتتلوا الشياطين على ملك سليمان وما كفر سليمان ولكن الشياطين كفروا يعلمون الناس السحر ومآ أنزل على الملكين ببابل هاروت وماروت وما يعلمان من احد حتى يقولا إنما نحن فتنة فلا تكفر فيتعلمون منهما مايفرقون به بين المرء وزوجه وماهم بضارين به من احد إلا بأذن الله ويتعلمون ما يضرهم ولا ينفعهم ولقد علموا لمن اشتراه ماله في الآخرة من خلاق و لبئس ماشروا به أنفسهم لو كانوا يعلمون "
(البقرة: الآية 101)

*** Abdullah Yousuf Ali. English Translation of the Holy Quran. Alh- Sani Muhammad Danjinjiri. 1934. All English translation of the Quranic verses is taken from this edition.**

"They followed what the Satans recited over Solomon's kingdom. Solomon did not disbelieve but Satans disbelieved, teaching men magic and such things as come down at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying: "we are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what they harmed them, not what profited them. And they know that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price of which they did sell their souls if they but knew!"

(The Cow: 101)

God has affirmed several times in the Holy Quran that a magician never succeeds. In Surat Ta Ha, Allah orders Moses to throw his stick for the magicians did nothing true but mere tricks:

" إنما صنعوا كيد ساحر ولا يفلح الساحر حيث أتى" (طه: 69)

"What they have faked is but a magician's trick: and the magician succeeds not." (Ta Ha: 69)

Faustus thinks that magic is "a world of profit and delight" but it is obvious that it is a world of loss and regret. Islam warns man against taking the devils as friends and protectors:

" فريقا هدى وفريقا حق عليهم الضلالة أنهم اتخذوا الشياطين أولياء من دون الله ويحسبون أنهم مهتدون " (الأعراف:30)

"Some He hath guided: others have deserved the loss of their way; in that they took the Satans in preference to Allah, for their friends and protectors, and think that they receive guidance" (The Heights: 30)

Dr. Omar Al-Ashqar states that the motif to learn magic is a psychological one mixed with an evil desire to harm as well as destroy others or control them so they ally with the devil and thus they destroy themselves as well as others.

(Al-Ashqar: 1989: p, 83)

The Good Angel and the Bad Angel are intended to externalize Faustus' conscience in dialogue with itself. They clarify Faustus motives while providing him with ample opportunity to grasp at salvation if he should wish it:

Good Angel: *O, Faustus, lay that damned book aside,*
And gaze not on it, lest it tempt thy soul,
And heap God's heavy wrath upon thy head!

Read, read the scriptures: that is blasphemy.
(Scene 1: L 68-71)

The Bad Angel tries his best to tempt him to go on:

Bad Angel: *Go forward, Faustus, in that famous art,*
Wherein all nature's treasure is contain'd
Be thou on earth as Jove is in the sky,
Lord and Commander of these elements.
(Scene 1: L 72-75)

The Holy Quran shows this struggle in the following verses;

" أرأيت من أتخذ إلهه هواه أفأنت تكون عليه وكيلا " **(الفرقان: الآية 43)**

"Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him?"

(The Criterion: 43)

" لقد خلقنا الإنسان في كبد . أيحسب أن لن يقدر عليه أحد " (البلد: الآية 4و5)

"*Verily We have created man into toil and struggle*
Thinketh he, that none hath power over him?"
(The City: 4-5)

In this Sura, Allah says that He has created man and given him different blessings:

" *وهديناه النجديـن*" **(البلد: الآية 10)**
"*And shown him the two highways*" **(The City: 10)**

These two ways are the ways of Good and Evil. Those who take the path of Good:

" *قد أفلح من زكاها. وقد خاب من دساها* " **(الشمس: الآية9و10)**

"*Truly he succeeds that purifies it (the soul)*"
And he fails that corrupts it" **(the Sun: 9-10)**

Faustus seeks the advice of his two friends Valdes and Cornelius. These two friends are already magicians who have failed to achieve their dreams. They can only talk of the promise of the service of the spirits. Valdes and Cornelius

encourage Faustus to learn magic because magic will do great miracles that the practioner would never want to study anything else.

Looking thoroughly at the dialogue between these three friends, we find that it is clear that Faustus' soul is already corrupted and infatuated by magic and this infatuation is increased by the encouragement of these two evil friends.

Val: *Faustus, these books, thy wit and our experience*
Shall make all nations to canonize us. **(Scene 1: 117-118)**
Corn: *The miracles that magic will perform*
Will make thee vow to study nothing else.**(Scene 1: 134-5)**

A lot of verses in the holy Quran show the dangers of evil friends:

" الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين " (الزخرف: 67)

"*Friends on the Day will be foes, one to another, - Except the righteous*" **(Gold Adornments: 67)**

In another Sura (Al- Furqaan) or The Criterion, man will regret obeying evil friends for they had led him astray from the path of God:

" *ويوم يعض الظالم على يديه يقول ياليتني أتخذت مع الرسول*
سبيلا . ياويلتى ليتني لم أتخذ فلانا خليلا . لقد اضلني عن الذكر بعد
إذ جاءني وكان الشيطان للإنسان خذولا " **(الفرقان: 27-29)**

"*The Day that the wrong- doers will bite*
at his hands, he will say," oh would that I had taken

a (straight) path with the Messenger! Ah woe is me: would that I never taken such a one for a friend! He did lead me astray from the Message (of Allah) after it had come to me: Ah! The Satan is but a traitor to man!"

(The Criterion: 27-29)

The prophet Mohammed ((may peace be upon him) shows the danger of evil companions:

" عن أبي موسى رضي الله عنه، عن النبي صلى الله عليه وسلم قال:
" أنما مثل الجليس الصالح ، وجليس السوء كحامل المسك ، ونافخ الكير،
فحامل المسك إما أن يحذيك وإما أن تبتاع منه، وإما أن تجد منه ريحا
طيبة، ونافخ الكير إما أن يحرق ثيابك وإما أن تجد منه ريحا خبيثة"
(صحيح مسلم: ص:739: 2628)

Abu Musa reported Allah's Messenger (may peace be upon him) as saying: The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows, and the owner of musk would either offer you free of charge or you would buy it from him or you would smell its pleasant odour, and so far as one who blows the bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell. **(Muhsin Khan, trans)**

W.W.Greg says that these precious pair are no deeply versed magicians welcoming a beginner, but merely the devil's decoy luring Faustus along the road to destruction. (Greg: 1964: p, 95)

But these two friends have made no use of their knowledge in witchcraft. They did not forfeit their salvation for supernatural gifts offered by the spirits nor did they put their own art to the ultimate test. Cornelius confesses that:

The spirits tell me they can dry the sea
And fetch the treasure of all foreign wrecks
Ay, all the wealth that our forefathers hid
Within the massy entrails of the earth **(Scene1: 142-45)**

These are false promises as they will be soon proved and Satan and his followers try to mislead man by such material gifts. Later in the play

Faustus achieves nothing more than mere tricks. The following verses show the false promises of Satan:

"

وأستفزز من استطعت منهم بصوتك وأجلب عليهم بخيلك ورجلك وشاركهم في الأموال والأولاد وعدهم وما يعدهم الشيطان إلا غرورا "   (الإسراء: 64)

"And arouse those whom thou canst among them, with thy (seductive) voice; make them, with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them. But Satan promises them nothing but deceit." **(The Children of Israel: 65)**

2. " *يعدهم ويمنيهم وما يعدهم الشيطان إلا غرورا* "   (النساء: 120)

"Satan makes them promises, and creates in them false hopes, but Satan's promises are nothing but deception" **(The Women: 120)**

When Faustus enters a grove for his first conjuration, he prays and makes sacrifice to the devils in order to charm them to appear. When Mephistophilis appears, Faustus asks him whether his conjuring makes him appear. Meph

replies that in a way that it is true but the fact is that anyone abusing the name of God or renouncing the scriptures or Jesus the Christ draws devils who are eager to capture his soul:

Meph: *for, when we hear one rack the name of God,*
Abjure the scriptures, and his Saviour Christ
We fly, in hope to get his glorious soul. **(Scene III, L: 47-49)**

Waheed Abid- Al-Salam Bali mentions that devils do not serve the magician unless he commits blasphemy either by words or acts and as much as the magician disobeys God, the devils will be nearer to him and obey him more.

(Bali: 1987: P: 47)

Faustus questions Meph about his lord Lucifer and how he comes to be Damned eternally:

Faustus: Was not that Lucifer an angel once?
Meph: Yes, Faustus, and most dearly lov'd of God.
Faustus: How comes it, then, that he is prince of devils?
Meph: O, by aspiring pride and insolence
For which God threw him from the face of heaven.

(Scene III, L: 65-69)

The story of Lucifer is mentioned several times in the Holy Quran emphasizing the reason behind his damnation after being a loved angel by God:

" وإذ قلنا للملائكة أسجدوا لآدم فسجدوا إلا إبليس أبى
وأستكبر وكان من الكافرين"

(البقرة: 34)

"***And behold, We said to the angels:" Bow down to Adam:"***
and they bowed down: not so Iblis: he refused and was haughty:
he was of those who reject faith" **(The Cow:34)**

It is obvious that Lucifer was punished for his pride and his refusal to obey God:

" قال ما منعك أن تسجد إذ أمرتك قال أنا خير منه خلقتني من نار
وخلقته من طين . قال فأهبط منها فما يكون لك أن تتكبر فيها
فأخرج أنك من الصاغرين" **(الأعراف: 12-13)**

"**(*Allah) said:" What prevented thee from prostrating***
When I command thee?" He said: "I am better than
He: Thou didst create me from fire and him from clay"
(The Heights: 12-13)

The dialogue goes on to tell us about the unhappy spirits that fell with Lucifer in Hell;

Faustus: ***And what are you that live with Lucifer?***

Meph*:* ***Unhappy spirits that fell with Lucifer,***
Conspir'd against our God with Lucifer,
And are forever damned with Lucifer. **(Scene III: L:70-73)**

The fact that Meph reveals here has been confessed by Lucifer in the Holy Quran when he tells God that he will try his best to mislead man from the straight way of God:

" قال فبما أغويتني لأقعدن لهم صراطك المستقيم. ثم لآتينهم من بين
أيديهم ومن خلفهم وعن أيمانهم وعن شمائلهم ولا تجد أكثرهم
شاكرين . قال أخرج منها مذؤما مدحورا لمن تبعك منهم لأملان جهنم
منكم أجمعين"
(الأعراف: 16-18)

"***He said: because thou hast thrown me out (of***
the way), lo! I will lie in wait for them on thy Straight
Way. Then will I assault them from before them and
behind them, from their right and their left: nor will
Thou find, in most of them, gratitude (for thy

mercies). (Allah) said: Get out from this, despised
and expelled: If any follow thee,- hell will I fill with
you all."

(The Heights: 16-18)

Faustus in his solitude is determined that he is heading for damnation. Yet he thinks he hears a voice calling on him to abandon that damned art and turn again to God:

Faustus: ……. ***O, something sounds in mine ears,***
"Abjure this magic, turn to God again!"
Ay and Faustus will turn to God again.
To God? He loves thee not,
_The god thou serv'st is thine own appetite
Wherein is fix'd the love of Belzebub:

(Scene V: L: 7-12)

The Holy Quran reveals a lot of facts about the unbelievers who abandon faith and obey their own passion and later become slaves to the devils:

" أفرايت من أتخذ ألـهه هواه أفأنت تكون عليه وكيلا "   (الفرقان: 43)

" seest thou such a one as taketh for his god his own
Passion(or impulse)? Coulst thou be a disposer of
affairs for him?" **(The Criterion: 43)**

" ومن النـاس من يتخذ من دون الله أندادا يحبونـهم كحب الله والذين آمنوا
أشد حبا لله و لو يرى الذين ظلموا أذ يرون العذاب أن القوة لله جميعا وأن
الله شديد العذاب." **(البقرة: 165)**

"Yet there are men who take (for worship) others
beside Allah as equal (with Allah): they love them
as they should love Allah. But those of faith are
overflowing in their love of Allah. If only the righteous
could see, behold, they would see the punishment.
That to Allah belongs all powers, and Allah will
Strongly enforce the punishment." **(The Cow: 165)**

" أفرأيت من أتخذ إلهه هواه وأضلـه الله على علم وختم الله على سمعه
وقلبه وجعل على بصره غشاوة فمن يهديه من بعد الله أفلا تذكرون"
(الجاثية: 23)

"Then seest thou such a one as takes as his own god
His own desire, Allah, Knowing (him as such), left
him astray, and sealed his hearing and his sight.

Who, then, will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition?"
(Bowing the Knee: 23)

The verse explains the future behaviour of disbelievers like Faustus. Those who take their desires as their god will never listen to God's verses. When Faustus is visited by the Good Angel and the Bad Angel, he refuses to turn to God again and proceeds in his submission to his desires emphasizing his determination to be a slave to the devils:

Good Angel: ***Sweet Faustus, leave that execrable art.***
Faustus: ***Contrition, prayer, repentance,- what of them?***
Good Angel: ***O, they are means to bring thee unto heaven:***
(Scene V: L: 15-17)

Definitely these means are the ones that lead man to heaven and bring God's blessings in this life and the Hereafter:

" والذين عملوا السيئات ثم تابوا من بعدها أن ربك من بعدها لغفور رحيم "
(الأعراف: 153)

"*But those who do wrong, but repent thereafter and (Truly) believe,- verily thy Lord is thereafter Oft-Forgiving, Most Merciful."* *(The Heights: 153)*

" والذين أذا فعلوا فاحشة أو ظلموا أنفسهم ذكروا الله فاستغفروا لذنوبهم ومن يغفر الذنوب الا الله ولم يصروا على مافعلوا وهم يعلمون. " **(آل عمران: 135)**

"And *those who, having done an act of indecency Or wronged their own souls. Remember Allah and Ask for forgiveness for their sins, - and who can Forgive sins except Allah? - and are never obstinate In persisting knowingly in (the wrong) they have done."*
(The Family of Imran: 135)

The prophet of Islam (peace be upon him) confirms in his Hadith that God accepts the repentance of his slaves day and night:

عن أبي موسى رضي الله عنه، عن النبي صلى الله عليه وسلم قال:
" إن الله عز وجل يبسط يده بالليل ليتوب مسيء النهار ، ويبسط يده بالنهار ليتوب مسيء الليل، حتى تطلع الشمس من مغربها."
(صحيح مسلم: ص:774: 2759)

Abu Mu'sa reported Allah's Messenger (may peace be upon him) as saying that Allah, the Exalted and Glorious, stretches out His Hand during the night so that the people repent for the fault committed from dawn till dusk and He

> ***stretches out His Hand daring the day so that the people may repent for the fault committed from dusk to dawn. (He would accept repentance) before the sun rises in the west (before the Day of Resurrection).***
> **(Muhsin Khan, trans)**

But Faustus persists knowingly in his wrong path and this will surely stand against any desire (if he has) to turn to God again. When the Bad Angel tempts him to go on, Faustus is obviously blinded by wealth and power and cannot think of a power stronger than Mephistophilis:

> **The Evil Angel:** ***No, Faustus, think of honour and wealth.***
> **(Scene: L: 21)**
> **Faustus:** ***When Mephistophilis shall stand by me***
> ***What God can hurt thee, Faustus? Thou art safe***
> **(Scene V: L: 23-24)**

If Faustus is interested in wealth, he has forgotten that all treasures of heaven and earth belong to Almighty God:

> ***" ولله خزائن السموات والأرض ولكن المنافقون لايفقهون"***
> **(المنافقون: 7)**
> **"** ***….. But to Allah belong all the treasures of heavens and the earth; but the Hypocrites understand not"*** **(The Hypocrites: 7)**

Thinking of wealth has blinded Faustus and made him deny that God has All-Power:

> ***" واتخذوا من دون الله آلهة لايخلقون شيئا وهم يخلقون***
> ***ولا يملكون لأنفسهم ضرا ولانفعا ولا يملكون موتا ولا حياة***
> ***ولا نشورا."*** ***(الفرقان: 3)***

> ***"Yet have they taken, beside Him, gods that can create nothing but are themselves created: that have no control of hurt or good to themselves; nor can they control Death nor Life nor Resurrection."*** **(The Criterion: 3)**

So what kind of safety Faustus will gain as Mephistophilis stands by him!The irony is Mephistophilis himself has informed Faustus that he is living in

Hell because he has been deprived of the mercy of God. In this sense Greg states:

> **" ….. *Who but a fool, such a clever fool as Faustus, would dream that any power but evil could be won by a bargain with evil, or that truth could be wrung from the father of lies."***
> **(Greg: p: 96)**

Before signing the contract, Faustus is warned again by the emissary of Hell what awaits him if he sells his soul to the devil:

> **Faust*: Stay, Mephistophilis, and tell me what good will my soul do thy Lord?***
> **Meph: *Enlarge his kingdom.***
> **Faustus: *Is that the reason why he tempts us thus?***
> **Meph: *Solmen miseries socio habuisse dolaris.*** **(SceneV: L: 37-41)**
> **(It is a consolation to the unhappy to have had companions in woe)**

Although Faustus is told several times that this way leads to damnation, he seals his bargain in blood on the promise that he will be as great as Lucifer. The identification of Faustus with the agents of hell is clear when he makes the pact to join them:

> ***" أولئك الذين أشتروا الضلالة بالهدى والعذاب بالمغفرة فما أصبرهم على النار."*** **(البقرة: 175)**
>
> **"*They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! What boldness (they show) for the Fire!"***
> **(The Cow: 175)**

> ***" ألم أعهد أليكم يابني آدم أن لاتعبدوا الشيطان انه لكم عدو مبيـــن "*** **(يـس: 60)**
>
> ***"Did I not enjoin on you, O Ye Children of Adam, that ye should not worship Satan; for that he was an enemy avowed?-"*** **(Ya- Sin : 60)**

As soon as Faustus has signed, he says:

Cosummatum est, this bill is ended
And Faustus has bequeathed his soul to Lucifer
(Scene: L: 73-74)

These words mean "it is finished" and the literal meaning is very true for the possibility of reaching Heaven is indeed finished for Faustus. So Faustus consciously and deliberately sets his will against God's. Meph says in an aside:

I'll fetch him somewhat to delight his mind.
(Scene V: L: 81)

Meph offers Faustus sensual satisfaction in order to distract his mind from spiritual concern which might lead to repentance. The devils' attempts to prevent previous nations from thinking of God are mentioned several times in the Holy Quran:

" ولا يصدنكم الشيطان أنه لكم عدو مبين " (الزخرف: 62)

"*Let not Satan hinder you: for he is to you an enemy avowed:"* **(Gold Adorments: 62)**

" وعادا وثمودا وقد تبين لكم من مساكنهم وزين لهم الشيطان
أعمالهم فصدهم عن السبيل وكانوا مستبصرين" (العنكبوت: 38)

"*(Remember also) the Ad and Thamud (people): clearly*
Will appear to you from (the traces) of their buildings
(their fate): Satan made their deeds alluring to them,
And kept them back from the path, though they were
Keen_ sighted." (*The Spider: 38)*

After signing the bond, we see Faustus suffer a mental imbalance for at a time he doubts there is hell:

Faustus: *Come, I think hell's a fable.* **(***Scene V: L: 123)*

And he denies that there is a pain after this life:

Faustus: *That after this life there is any pain*
Tush. These are trifles and mere old wives' tales.

(*Scene V: L: 130- 31)*

The Quranic verses show the doubts of the unbelievers in relation to Hell, Hour, and the Thereafter:

" إن هي إلا حياتنا الدنيا نموت ونحيا وما نحن بمبعوثين" **(المؤمنون: 37)**

"There is nothing but our in this world: We shall die and we live: But we shall never be raised up again"
(The Believers: 37)

" بل كذبوا بالساعة واعتدنا لمن كذب بالساعة سعيرا " **(الفرقان: 11)**

"Nay, They deny the Hour (of the Judgment to come): but We have prepared a Blazing Fire for such as deny the Hour."
(The Criterion: 11)

" قالوا أءذا متنا وكنا ترابا وعظاما أءنا لمبعوثون. لقد وعدنا نحن وأبآؤنا هذا من قبل إن هذا الآ أساطير الأولين." **(المؤمنون: 82-83)**

"*They say:" What! When we die and become dust and bones, could we really be raised up again." "Such things have been promised to us and to our fathers before! They are nothing but tales of the ancients"* **(The Believers: 82- 83)**

Other times, Faustus expresses his hatred and blames Mephistophilis because he has deprived him of the joys of heaven:

Faustus: ***When I behold the heavens, then I repent***
And curse thee, wicked Mephistophilis
Because thou hast depriv'd me of those joys.
(SceneVI: L: 1-3)

The Unbelievers in the Holy Quran try to blame the devils for their delusion in the same way Faustus curses Meph accusing him of being the cause of depriving him of eternal joy:

" قالوا بل أنتم لامرحبا بكم أنتم قدمتموه لنا فبئس القرار " **(ص: 60)**

(*The followers shall cry to the misleaders :)*
"Nay, ye (too)! No welcome for you! It is ye

Who have brought this upon us! Now evil
***Is (this) place to stay in!*" (Sad: 60)**

" وقال الذين كفروا ربنا أرنا أللذين أضلانا من الجن والأنس
نجعلهما تحت أقدامنا ليكونا من الأسفلين " (فصلت:29)

"*And the Unbelievers will say:" Our Lord:*
Show us those, among Jinns and men, who
mislead us: we shall crush them beneath our
feet, so that they become the vilest."
(Fussilat: 29)

Lucifer's reply to such blames by unbelievers like Faustus is:

" وقال الشيطان لما قضي الأمر إن الله وعدكم وعد الحق ووعدتكم
فأخلفتكم وماكان لي عليكم من سلطان إلا أن دعوتكم فاستجبتم لي
فلا تلوموني ولوموا أنفسكم ما أنا بمصرخكم وما أنتم بمصرخي
أني كفرت بما أشركتموني من قبل إن الظالمين لهم عذاب أليم "
(إبراهيم:22)

"*And Satan will say when the matter is decided:*
"It was Allah who gave you a promise of truth:
I too promised, but I failed in my promise to you.
I had no authority over you except to call you,
but ye listened to me; then reproach not me, but
reproach your own souls. I cannot listen to your
cries, nor can ye listen to mine, I reject your former
act is associating me with Allah. For wrong- doers
there must be a grievous chastisement."
(Abraham: 22)

The previous verse reveals certain facts about the unbelievers in general and Faustus in particular; First, Faustus willingly sells his soul to the devil and satisfies himself with worldly desires. Secondly, he should blame himself instead of blaming Meph as he partially confesses this fact at the end of the play:

Faust: *Curs'd be the parents that engendered me*
No, Faustus, curse thyself, curse Lucifer
That hath deprived thee of the joys of heaven.
(Scene XVII: L: 113-15)

There are several instances in the play in which Faustus shows a desire to repent and abjure magic but he failed for the following reasons:

1. His desire for repentance is not sincere for he keeps his relationship with the devils. We see him at one time determined:

"*I will renounce this magic, and repent*" **(Scene VI: L: 11)**

And when Lucifer comes and threatens him not to mention God and never to look to heaven, Faustus says:

"*No, will I henceforth: Pardon me in this*
And Faustus vows never to look to heaven,
(Scene VI: L: 96-7)

This kind of changeability between faith and blasphemy is a feature of the Hypocrites:

" *وإذا لقوا الذين آمنوا قالوا أمنا وإذا خلو إلى شياطينهم قالوا إنا معكم إنما نحن مستهزؤن* " **(البقرة: 14)**

"*When they meet those who believe they say:*
We believe: "but when they are alone with
Their evil ones: they say: "We are really with
you: we (were) only jesting." **(The Cow: 14)**

2. Faustus is overwhelmed with despair which stands as a great obstacle on the way of repentance:

Faustus: *Damn'd art thou, Faustus, damn'd, despair and die!*
(Scene XV: L: 41)

Later he adds:

"*I do repent; and yet I do despair*" **(Scene XV: L: 56)**

The fact that Faustus rejects is that God loves all his creatures and accepts their repentance:

" قل ياعبادي الذين أسرفوا على أنفسهم لاتقنطوا من رحمة الله إن الله يغفر الذنوب جميعا انه هو الغفور الرحيم." (الزمر: 53)

"Say: O my servants who have transgressed against
their souls: despair not of the Mercy of Allah: for
Allah forgives all sins: for He is Oft-Forgiving, Most
Merciful." (The Groups: 53)

3. The accumulation of sins is another obstacle of repentance:

Faust: A surfeit of deadly sin, that hath damned both
Body and soul. **(Scene XVI, 11-12)**

Later he states:

For vain pleasures of twenty- four years hath Faustus
***Lost eternal joy and felicity*. (Scene XVI, 40-41)**

At the end of his dialogue with the scholars, Faustus gives up completely to despair waiting for his eternal damnation:

Faustus: ***Ah, pray for me, and what noise***
So ever ye hear, come not unto me, for nothing can rescue
me. **(Scene XVII: 58- 60)**

Being desperate, Faustus calls for earth to swallow him:

Earth, gape! O, No, it will not harbour me?
(Scene XVI: 89)

" يومئذ يود الذين كفروا وعصوا الرسول لو تسوى بهم الأرض
ولا يكتمون الله حديثا" **(النساء: 42)**

"*On that day those who reject Faith and disobey the*
Messenger will wish that the earth were made
one with
Them: but never will they hide a single act from
Allah."
(Women: 42)

Then Faustus wishes to be changed into some brutish beast:

This soul should fly from me, and I would be changed
Unto some brutish beast! All beasts are happy
For, when they die,
Their souls are soon dissolv'd in elements.
(Scene: XVII: 108-11)

The Holy Quran shows this fact about the fate of animals at Doomsday. After passing judgments on beasts, Allah will order them to turn to dust. The unbelievers in this moment wish to be beasts:

"أنا أنذرناكم عذابا قريبا يوم ينظر المرء ما قدمت يداه و يقول
الكافر ياليتني كنت ترابا. " (النبأ: 40)

"*Verily, we have warned you of a chastisement near,-*
The day when man will see (the deeds) which his hands
Have sent forth, and the unbeliever will say, "Woe unto
me! Would that I were (mere) dust"
(The Great News: 40)

The final speech of the chorus is a moral pronouncement on the whole action of the play. Faustus has met the end and been damned for this

learned man has wished "To practice more than heavenly power permits" (Scene: XVII: 131)

"*قيل أدخلوا أبواب جهنم خالدين فيها فبئس مثوى المتكبرين*"   (الزمر: 72)

**"*(To them) Will be said:" Enter ye the gates of Hell,*
to dwell therein: and evil is (this) abode of the arrogant"
(The Groups: 72)**

Shedding an Islamic perspective on Marlowe's Doctor Faustus instances its universality and relevance to the realities of the Muslim world. For the Muslim knows that Lucifer and his followers fight to gain his soul and perverts him from the path of God. He is also sure that any submission and obedience to the temptation of the devils will bring God's wrath and damnation like that of Faustus.

Bibliography

Al-Ashqar, Omar Suleiman. The World of Theurgy and Bewitchment. Kuwait: Al-Falah Library for Publishing and Distribution. 1989.

Ali, Abdullah Yousuf. English Translation of the Holy Quran. Alh-Sani Muhammad Danjinjiri.1934.

Bali, Wahid Abdul-Salam. Preserving Man from the Jinn and the d. Cairo: Al-Jawzi House, 1987.

Greg, W. W. "The Damnation of Faustus" in Marlowe: A collection of critical Essays . Clifford Leech, ed. New Jersey: Prentice Hall, Inc.1964.

Khan, Muhsin (n.d.) "Translation of Sahih Muslim.) Islamic Server Home. Muslim http://www.use.edu/dept/MSAfundementals/hadithsunnah/

Marlowe, Christopher. Doctor Faustus. Harold Osborne, ed. London: University Tutorial Press Ltd. 1967.

Marlowe, Christopher. Doctor Faustus. Sylvan Barnet, ed. With an introduction: New York. New American Library.1969.

Sahih Muslim. Edited and compiled by Mohammad Fuad Abdul-Baqi. Cairo: Alpha for Trade and Distribution Comp. 2008.